POETRY.

BLOWING BUBBLES. BY MISS H. P. GOULD. Half our sorrows, half our troubles, Waking head and heart to ache, Are the fruit of blowing bubbles, Bright to view, but quick to break.

All hove played the child imbecile, Breathing hard to swell the sides Of a shining, fluid vessel Frailer than the air it rides.

From the infant's cradle rising, All the bubble manin show, Off our righest wealth comprising In the bubbles that we blow.

Brilliant, buoyant, upward going, Pleased we mark them in their flight, Every hue of iris showing, As they glance along the light.

Little castles high and airy, With their chrystal walls so thin, each presents the wicked fairy, Vanity, enthroned within! But, when two have struck together,

What of either do we find! Not so much as one gay feather Flying hope has left behind Still, the world are busy blowing Every one some empty ball; So the seeds of mischief sowing,

Where to burst the bubbles fall Nor for self alone to gather, Is our evil harvest found, Oft with pipe and cup we rather Step upon our neighbor's ground,

Thus, amusing one another
While the glittering playthings rise,
We may door a friend or brother
To a life of care and sighs.

Do you doubt my simple every?
I can point a thousand ways,
Where this bubble making glory,
Has in darkness hid its rays!

we'll spare a slight confusion med the world by giving names ce a right to some delusion Every one from nature claims!

RELIGIOUS.

THE FLESH AND THE SPIRIT. From Bishop Jer. Taylor's Sermons. From the beginning of days man hath en so cross to the divine commandments, are forbidden. When God bade the formal trace of the first is used to easily an expectation of the first is used to easily and peases the land, they would not stirr in ording so meet, as in the first, and the empire of last is visible in nothing so meet, as in the suppreticulars, when they would and did go though they of the they would not stirr in ording so meet, as in the suppreticulars, when God forbade them for the govern a province, such a perfectled for it. I shall not could not stirr the first of controllers and they would and did go though they not controllers and they would not stirr the first of controllers and the state of disobadience is called the controllers and the conduct of their connects was a flow in the trace. For you skill see some men fit to govern a province, such a fit to govern a province, such and add go though they did for it. I shall not could not stirr the first of empires of the formal is a fit to govern a province, such and mercies with princes or to treat concerning peace disable to the conduction of discourse and reason, and the character of the distillery was mentioned before the formal is a finite to govern a province, and has engaged his mont of draw personnes in mont to draw personnes in mont to draw personnes to comparisons be not consistent and relieve us.

Take heed that your comparisons be not consistent and relieve us.

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Take heed that your comparisons the not consequence of the House of Commons, when the switch and your consequence of the House of Commons, when the subject to say hat in many cases there can be no reason sinners. Even the man in the Gospel, that had two sons, they both crossed him, even had two sons, they both dressed him, even he that obeyed him, and he that obeyed him not, for the one said, he would; and did not; the other said, he would not, and did: and so do we; we promise fair, and do nothing; and they that do best, are such as come out of darkness into light. - such as said, they the prophet said of Ep ent, first does violence to his nature, and puts on a preternaturnal appetite; he health and he spoils his underand sickly nights, a loathing stomach and a staring eye, a giddy brain, and a swelled belly, gouts and dropsies, catarrhs and belly, gouts and dropsies, catarrhs and oppillations. If God should enjoin men to submit to pain upon no terms, but the basest and most dishonerable; for if sin bring us to have heard our complaints against unjust pain, or affront, or sickness, we choose that laws, and impossible commandments for we desire; but we accuse nature, and blaspheme done and suffered on your account. You mands us to drink so long as it good for us. Ged, we murmur and are impatient, when love all the sincere followers of Jesus Christ, this is one of the impossible laws: it is im. paid is sent to us from him, that ought to

and those we dote on, we cherish and feast them; and as St. Paul in another case, suffer more within themselves by their fears every favour, both of a temporal and spirit upon our uncomely parts we bestow more and their temptations, by their uncertain tual nature; 10, you are zealous for the abundant comeliness. For whereas our purposes and violence to nature, than the body itself is a servant to our soul, we make hangman's sword. The Martyrdom is withn the heir of all things, and treat it here al. in; and then he hath won his crown, not lies of Christianity; 12, you es eem the apready, as if it were in majority; and make when he hath suffered the blow, but when plause, the pleasure, and the wealth of the that, which at the best was but a weak he hath overcome his fears, and made his whole world, as nothing, in comparison with friend, to become a strong enemy; and spirit conqueror. It was a sad instance of the love and blessing of God through Christ hence proceed the vices of the worst, and our infirmity, when of the forty marryrs of the follies and imperfections of the best; the Capadocia set in a freezeing lake, almost spirit is either in slavery, or in weakness and consummate, an Angel was reaching the when the flesh is not strong to mischief, it is crown, and placing it upon their brows, the See, my dear readers, that the graces weak to goodness.

duty and final interest, that at first it cannot scene of noble contention, and died in warm will prosper in the divine life, and walk in the comfort of the Holy Ghost. move one step towards God, unless God by water: his preventing grace puts into it a new pos-

There is nothing creeps upon the earth, no hing that ever God made, weater than and we bring evils upon ourselves by our mun; for God fitted horses and mules with follies, and they know not how to bear them; wi h strength, bees and pismires with sag- and the flesh forsakes the spirit. And indeed mother-speech and tone, without affectation there, at least, the evil seems to be greatacity, harts and hares with swiftness, birds in sickness the nfirmity is so very great that or imitation of any man—that you may not ly on the increase. In Belfast, since the they all know their times, and are fitted for religion into one virtue. Patience with its a sermon. Clog not your memory too pecting grocery licenses, there has been an their work, and regularly acquire the proper of the sum total of almost all our much; it will exceedingly lunder invention, increase of 399 places for the sale of spirare end of their creation; but man, that was duty, that it is proper to the days of sorsow; and mar delivery. Be sure that you eye designed to an immortal duration, and the and we shall find it enough to emertain all God, his glory, and the good of souls; having In Dublin, the case is quite as bad. The fruition of God for ever, knows not how to our powers, and to employ all our aids; the day before mortified self and manobtain it. He is made upright to look up the councels of wise men and the comforts pleasing. Let your words be soft, few, and houses is enormous. In 1824, there were his necessity upon the stock of his own wit or industry; and as for going to Heaven, he was so far from that naturally, that as soon a ever he was made, he became the son of d ath, and he knew not how to get a pardon

for exing of an apple sgainst the diviner commandment. By nature we are the sons of your first parents of the first is a comfortable consideration, that he your preaching is a real talking with them, the property of the same property of the

comes strong and violent, you may as well in theirs. What then shall we complain? ers can receive as you conceive, and so tie a wild dog to quietness with the guts when all our concerns are written upon his make your own comprehension the rule

ges of the world; yet these men shall fall at the beauty of a woman, as a man dies at for chastisement, he will not with hold it the blow of an angel, or give up his because he loves us: on the contrary, that breath at the sentence and decree of is the very reason why he afflicts. He

darkness into light.—such as said, they the propose said or spatially like a pigeon that hath no heart, no courage, no concenselves. And who can guess at any other reason, why man should refuse to be as the water of Nilus, when it comes to its temperate? For he that refuseth the come cataracts, it falls enfinately and without re-

"And it is no otherwise, when we are tempted with pain. We are so impatient standing; he brings to himself a world of of pain, that nothing can reconcile us to it; es and a healhtness costitution; smart, not the laws of God, not the necessities of ble for us to know when we are day, send it, and intends it as a mercy, when it You love the human race at large, as chil or when we need drink; for if we do know comes. But in the matter of afflictions dren of the same family, and you wish them and bodily sickness, we are so weak and to know the things that belong to their I am sure it is possible enough, not to introphe the wice to our heads.

And when our blessed Saviour hath commanded us to love our enoughes, we think manded us to love our enoughes, we think we have so much reason against it, that at home, and every man can endure to be a at home, and every man can endure to be a slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit; you thank slave; but when pain and sharpness are to go, you are of a thankful spirit you thank slave; but flesh failed one of them, and drew the spirit there mentioned by the Apostle, in verse Our nature is so weak in order to our after it; and the man was called off from his 22, &c., be in you and abound; and you

-Odi artus, fragilemque hunc corporis 'us

We carry about us the body of death with feathers and a light airy body; and in a manner at that time hath reduced all seem to act a comedy, instead of preaching change of policy in the Excise Board, resto Heaven, but he knows no more how to of our friends, the advices of Scripture and slow, and see that they come no faster than 868; in 1825, 1,074; in 1826, 1,400; and purchase it than to climb it. Once, man the results of experience, the graces of God the weakest hearer can digest each morsel; in 1828, 1,714! In Clonmel, which conwent to make an ambitious tower to out and the strength of our own resolutions, pause a little, and look into the child's eye tains 17,000 inhabitnats. there were, in

*For gold was all their aim, and then the play Might stand or fall—indifferent were they.

†This feeble frame I scorn, it seconds ill The Mind's high purposes and great resoives.

which we can neither live, nor move, nor have our being. No man can come have our being. No man can come heart of a friend he attends to their sormation me (said Christ) unless my Father draw rows; he counts their sighs, puts their tears controversies and external duties come in Runlways on the subject which which we one neither live, our moves, nor have our being. No men can come into me (said Christ) takes my Father draw him.

But that I may instance in porticulars—Our natural weakness appears bets in two things, very min, the two great instances of temptations, pleasure and principles the share of the present support and geasonable which the flesh is destroyed if it. To not be breath of a might yend.

If the I might person, the same more received and the cares and white the flesh is destroyed if it. To not here the present support and geasonable when the cares do how their best is before the breath of a mightywante.

If pleasures we seek by the public mission and the cares and white the flesh is comedy, he cares are whether when the same of the present support and person, in the care of the manufacture of the revenue is to ficilitate the history of the flesh is destroyed if it. To not here the present support and geasonable to the breath of a might year of the support and geasonable to the present support and geasonable to the present support and geasonable to the present support and geasonable to the heart of a first data state.

There is amongst men neithing perfect, the support and geasonable to the present support and geasonable to the heart of a first data state.

There is amongst men neithing perfect, the support and geasonable to the present support and geasonable to the of a tender kid, as suppose that most men heart, and their management, to the very can do virtuously, when they may sin at a providence; when he pities us more than others; let there be something in every serwill nut his silver into the fire to purify it; but he sits by the furnace as a refiner, to

TANTINQUIRY;

How am I to know whether I have the Holy Spirit ?

If you have the Holy Spirit; 1, you have seen the cvil of sin; 2, you have repented

honour of God in the world : 11, you desire Jesus. These are some of the signs of having the Holy Spirit. (Read with care Gal. v. especially towards the close)-

HINTS TO PREACHERS. Discover no more of your method than what is necessary. Pass not any thing till frightful causes of misery and crime you have bolted it to the bran. Use the throughout Ireland, as it is with us; and and we shall find it enough to employ all our aids; our powers, and to employ all our aids; our powers, and to employ all our aids; our powers, and to employ all our aids; the day before mortified self and man, th nor forcedly let loose to have their full scope, for then they will either overrun your judgment, or be a temptation to vain glory.—

Preach as if speaking or talking to the people; look on the people, and not on the walls or roofs;—and look on the most mortified of, that within the last few years there has crushing folds of 0.5; great fiery, flying errors.

Stats: it is the people which her own ruthless hands are every day easing the into distillery, that it may be transmuted into poison. There she lies, or unlicensed houses round about. Indicate the people of the peop

From the New York Observer. DR. HUMPHREY'S TOUR .- NO. XLVII. TRELAND. INTEMPERANCE.

A few more facts and estimates I fee bound to mention, before I dismiss this direct the process, and to secure the end he has in view, that we may neither suffer too much, nor suffer in vain.

I am, &c. Newtons, Letters.

AN ANSWER TO THE IMPOR.

TANTINQUIRY:

painful topic; but I have not time to classify them—Private, or illicit distillation, works immense mischief, especially among the low Irish, by reducing the price of whiskley, and thus enabling thousands of starving wretches to procure it who could Dublin was mentioned to the Committee, painful topic; but I have not time to clasnot pay the regular duty; and it was the who earns from 20 to 40 shillings a week, opinion of the best informed friends of temperance, no longer ago than 1834, that the evil was on the increase. In a small district, in the country of Down, and that an parish schools, say the Edinburgh Review-

shops, of obtaining spiritous liquors; and would be ashamed to be seen going into a spirit shop, would have no difficulty in entering a grocers' shop. 'It is a well known fact,' he adds, 'that mechanics' a ifes not unfrequently get spirits at grocers'shops, and have them set down to their husbands' accounts as soap, tea, sugar, &c' -It was decided some time, by Commissioners of the Excise, that the union of the grocery and spirit license was illegal; but they changed their minds, after a deputation of grocers had alarmed the Chancellor of the Exchequer with the fear of a diminished revenue. So common has this union now become that it has been said there are only twelve grocers in Dublin, who do not sell spiritous liquors. Indeed the license system, in all its forms, is one of the most

CHRIST'S SYMPATHY WITH HIS DICIPLES. | faces in the assembly; let them know that | been a great increase of licenses through- | pent, whose coil is death.

dask such a simple question. Sure, you do land, l'advert to the appaling state of think they would come, without preparting themselves. I will engage they had taken two or three glasses of whiskey a man, whatever more they might have drunk.—

A single distillers, was mentioned by the original cost of the spirits.) £35,000 per buy and sell whannum, which is nearly seven dollars and a one day them. Thursdays and Sundays, said a vo

trict, in the country of Down, and that an uncommonly sober district, too it was supposed, there were 30 unlicensed stills.—
Some of the owners of private stills are in the habit of travelling round the country, carrying their satanic apparatus along with them, and distilling every bushel of grain they can find, at one shilling a hundred. Thus many small tenants are induced to cast every kernel of bread-stuffs they can get, into the fire, and thence come out scorpions, to sting them and their children to death.

Grocers' licences, for selling spirits by parish schools, say the Edinburgh Review-ers, to mend the morals of the people in Dublin, when in one street, alone, there are fifty-two houses licensed to sell spirits?—

That a revenue derived from such a source, should be an object worthy of encourage, ment, it is impossible to believe, says Carr, in his Stranger in Ir land. A governa on might as well impose a tax on coffins, and their innoculate all its subjects with the plague, to increase the revenue. It is said, that in the vicinity of St. Stephen's Green, which is a respectable part of Dublin, 300 femals servants resort to whiskey estab-Grocers' licences, for selling spirits by femals servants resort to whiskey estabretail, contribute greatly to increase the lishment almost every Sabbath, instead of evils of intemperance. This was strongly attending public worship. By act of Part liament, passed in August, 1833, public ly known that in houses may be opened at 2 o'clock on the who have been strongly attending public worship. By act of Part liament, passed in August, 1833, public ly known that in houses may be opened at 2 o'clock on the says Professor Edgar, "peculier facilities afforded, especially to females, in grocers' shops, of obtaining spiritous liquors; and many an individual, that I am convinced many an individual, that I am convinced more is sold on the Sabbath, than any ter fell under our observa says Robert G. Winte, Esq. within the last few months, that I never saw so many people in a state of intoxication, as I have seen with such tremendous e in the streets of Dublin of late. All days eral houses ar a miles' are bad, but the Sabbath is the worst .- other. The concu

Drunkenness and its consequences have brought at least four fifths of the immates into the Mendicity Asylum of that city."

Mr. Adams, of Dublin, some time suice adduced in proof of the awful prevalence of spirit drinking among the poor, that in serving soup, in the parish of Peters, in Dublin, it occurred to him one morning to ask some of the persons who came for the soup wheth. f the persons who came for the soup wheth. er they had taken any spirits that day?—
He put the question to the first twenty, eighteen of whom acknowledged they had bought and taken their drams before they came for where he remained sensels. the soup,—the price of the drams, was aftergoon. It was reveral great probably more than the cost of the soup for recovered, when he was told when which they thus came to beg. Another pened. He was entirely iguorant pened that when preparations were made to meet the approaching choice. That he was unconscious of the short ra, by giving beds and other comforts to the spor in the same district: of 160 of these beds, given out in a day he found, recover the use of them for several many the same district.

-Nashua Telegraph.

Chesterfield District